

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. XI.

HONOLULU, T. H., NOVEMBER, 1918.

No. 6

THANKSGIVING NUMBER

VICTORY

Borne upon the wings of Heaven!
Speeds the message East and West!
Driving sorrow, pain and anguish
From the Earth's sad, aching breast!

Victory! The foe is vanquished!
Truth has triumphed gloriously!
God has heard the cry of Justice,
Freedom, Peace and Liberty!

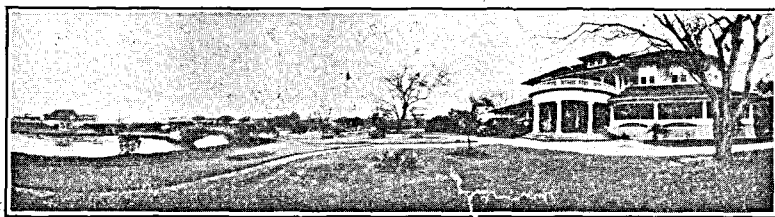
Comes the Day of Retribution!
Tyrants, trembling, yield their sway!
Visions of the slain by millions
Rise in frightful, grim array!

Comes the Day of the Avenger!
Comes the terrible swift sword!
Thunders out His mighty sentence,
Outcasts, henceforth, from the Lord!

Henceforth banished from God's Presence,
Spirits vainly seeking rest,
Now they hear the cries of anguish
Of the tortured and oppressed.

To Thy Mercy, Lord, we leave them!
Thine the Vengeance, Thine the Power!
Light from Heaven, O shed Thy Radiance!
Guide the Nations in this hour.

May L. Restarick.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XI.

HONOLULU, T. H., NOVEMBER. 1918,

No. 6

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

NOVEMBER, : : 1918

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CHURCH CALENDAR.

- Nov. 1—All Saints Day. (White.)
" 3—23rd Sunday after Trinity.
" 10—24th Sunday after Trinity.
" 17—25th Sunday after Trinity.
" 24—Sunday next before Advent.
" 28—Thanksgiving Day. (White.)
" 30—S. Andrew, Apostle.
Dec. 1—1st Sunday in Advent. (Violet.)
" 8—2nd Sunday in Advent. (Violet.)
" 15—3rd Sunday in Advent. (Violet.)
" 18—Ember Day.
" 20—Ember Day.
" 21—St. Thomas Apostle. (Red.)
Ember Day.
" 25—Christmas Day. (White.)
" 26—S. Stephen, Martyr. (Red.)
" 27—S. John, Evangelist. (White.)
" 28—Holy Innocents. (Violet.)
" 29—1st Sunday after Christmas.
(White.)



NOVEMBER IN HONOLULU.

No threatening clouds, no stormy skies,
No frosty air that stings the eyes,
No fog that hides the sun for days,
No snow to block the traveller's ways.
No need of fires upon the hearth,
No blues—of mirthful hearts, no
dearth—
No winds that howl and pierce one
through,
No squeak of ghosts adown the flue!
No smoking chimneys causing wrath,
No bursting pipes—no freezing bath!
No falling leaves all brown and dead,
No cold, damp sheets, no icy bed!
No lack of flowers, of fruits and trees,
No lack of sunshine, birds and bees!
No—vember!

May L. Restarick.

THANKSGIVINGS.

We Thank Thee:

The lines on November to the casual observer might not appear to be religious in theme or suitable for the Thanksgiving number—but the writer feels that in every line there is something which should bring forth a prayer of thanksgiving. We are indeed the privileged few who live in this Paradise on Earth, where the month of November is so perfect in contrast with other parts of the globe. It is safe to say there will be many who will agree with the editor.

We Thank Thee:

For the success of our armies and those of our Allies.

For the more immediate prospect of a just and lasting peace.

For the spirit of sacrifice so manifest in the American people as a Nation.

For the Christian incentives that governed our Nation in entering the war.

For the sacrificial spirit of Christ which so permeated the hearts of our men that they were willing to lay down their lives for the brethren, that they too might enjoy the liberty that is ours.

For "Our Immortal Dead" who died in serving so noble a cause.

For plenty of work to do for Thee and for others, which fills our minds and hands and eases our aching hearts as nothing else can do, and drives away the sin of selfishness and uncharitableness towards others and links us with all humanity in the bonds of love and the brotherhood of man.



ADVENT.

The season of Advent will soon be here with its splendid hymns, its appealing scripture lessons and its heart reaching prayers.

"The Kingdom of Heaven is at hand" is the message of the season. The Church does not forget the teaching of the second coming though it does not waste its time in futile speculation as to when the coming will be. Again and again have speculative sectaries announced the day when Christ would come in glory to judge the living and the dead, and again and again their predictions have failed to mate-

rialize. But still some men will not learn by the past and from mystical passages in Daniel and the Revelations and by twisting signs and figures to fit into their theories they announce the time of His coming.

Speculations of this kind never interested us but they seem to have a fascination for some. We can understand the temper of Dean Swift when he was awakened one night and as he looked out of his window he perceived a Dublin tailor who was known to him as a fanatic. The tailor said, "Your reverence, I am greatly disturbed in mind about the seven vials in the book of Revelations. I want to know your interpretation of these as a scholar."

The dean who was indignant at being disturbed showed his reputation as a wit and satirist when he said: "My friend, I too am greatly disturbed. I have been reading in the Koran that the Angel who bears up the seventh heaven is so large that it is a thousand days journey between his eyes, and I want you as a skilled tailor to tell me how much cloth it would take to make this angel a pair of breeches. When you have figured it out come to me for my answer as to the vials. Good-night."

To the dean the speculations of the tailor were worth as little as speculation about cloth for the angel's clothing.

But in the Church there has always been a looking forward and at times a keen longing for the end of the world. The world has seemed so full of wickedness and cruelty that the cry has gone up, "How long, O Lord, how long?"

In this day speculations as to the coming of Christ are rife. Scarcely a mail reaches us which has not some pamphlet on the subject frequently illustrated by diagrams or pictures of the beasts of Daniel the Prophet.

But this is no new thing. This longing is found in the New Testament. It is found in the writing of Saints in all ages. None wrote on the subject so beautifully as Bernard of Cluny, whose Latin hymn was so wonderfully translated by John Mason Neale, a priest of the Church of England. Three of our hymns are from Neale's translation. They are:

"Brief life is here our portion."
"Jerusalem the Golden."

and the five stanzas, the first of which has expressed the feelings of men in every age.

"The world is very evil,
The times are waxing late,
Be sober and keep vigil,
The Judge is at the gate,
The Judge who comes in mercy,
The Judge who comes with might,
To terminate the evil,
To diadem the right."

In every age wickedness has seemed to those who lived in it as if God could not let things go on much longer in cruelty and sin. But men and women who read and study see clearly that the world improves, that evils are abolished one by one, that men will no longer stand cruelty and oppression, but will rush in willing sacrifice to bring in better things for man.

While this is true the Church brings to us in this Advent season the truth that God judges the world and the people with His truth. Men must bring in the Kingdom of God by their efforts and the prophets, the great patriotic preachers of Israel, in burning language, tell that this is to be done by putting away our iniquities.

Let us do our part in preparing the way of the Lord in our own hearts and in the world.



VICTORY.

Thanks be to God who giveth us the victory! No Nation ever entered into a war with such high and unselfish motives as the United States entered into this conflict which has now ended. We have nothing to regret in word spoken or in deed done. We went to war because the time had come when we knew that we had to do our part to maintain Christian civilization. If war had been declared before, it might not have found a united Nation and as it was we were in time to turn the scale.

If the fighting had gone on an increasing part would have fallen upon us, just as France bore the brunt at first and England later. We were willing and eager to do our part to relieve our allies and our young men longed to be over there in the thick of it. The spirit has been splendid and our people were determined to see the thing through no matter what it cost in blood and treasure.

There is no need to dwell upon the matter further, but let us as Christians thank God in His Holy Temple for all the mercies He has shown us. Rejoicing as manifested in processions and noise is natural and laudable, but we should

thank God in prayer and praise and we should humbly ask Him to enable us to show forth our thankfulness in our lives as citizens of this great Republic.

It is all so wonderful, this collapse of the enemy. All so much sooner than we had hoped, that we can hardly grasp the fact that over four years of agonized trial is over, and that the wickedness of the Kaiser and his minions is at an end, and that the world has been made safe for us and for mankind. May we be faithful to our great responsibilities in the immense task of reconstruction.

God comes to judge the world and the people with His truth. His judgment is seen in these events. The wicked shall be overthrown is His promise. God protect, direct and bless the United States of America and guide our leaders that we may follow the paths of righteousness, truth and peace.



NECESSARY CHANGE.

UNLEAVENED BREAD.

When Bishop Restarick became Dean of St. Andrews' Cathedral he stated that he should not make any changes in the conduct of services except such as were made necessary by the change from the English to the American Jurisdiction.

He has strictly adhered to this statement although he has been earnestly requested at times to make certain changes. He has adhered to his statement because the order of services and the usages at the Cathedral were such as commended themselves to his judgment as to what was best adapted to the place and the people, and suited to express his own beliefs.

The time came however, when in his judgment, and in the judgment of the Cathedral clergy, a change was necessary. On the first Sunday after the Bishop's arrival in Honolulu in 1902 he celebrated the Holy Communion at the Cathedral, and two kinds of bread were placed before him in the Vestry room. He asked the clergy which kind had been used heretofore and he was told that ordinary bread and not unleavened bread had been used. He then said: "I shall not change the use."

Some time ago a writer in addressing the Bishop said: "I understand you promised" so and so. The fact is, no promise was ever made to any one in regard to services or uses. All that was done was that a statement was made as related above.

The time came lately when the Bishop as Dean directed that unleavened bread be used at celebrations of the

Holy Communion and for the following reason: It was practically impossible to get pure wheaten bread which the Church says must be used. The war bread obtainable contains ingredients of various kinds other than wheat. One day a priest connected with the Cathedral came to celebrate the Holy Communion and found the bread placed in readiness contained banana flour. Having some wafer bread on hand he rightly used that.

The bread which is to be used at the Cathedral is exactly the same as is used in the Lutheran Churches. It comes in oblong sheets which are readily broken into sixteen squares. The bread does not consist of round wafers and they have no mark or figure upon them.

Of late years for various reasons bread of this kind has come into use in the American Church. It is always ready; it is known to be made of pure wheat flour, the only addition being a little salt. It does not crumble and most of the clergy believe its use conducive to a proper reverence.

The bread used at the Last Supper was certainly unleavened bread and no crumb of leavened bread was allowed in any Jewish House at the time of the Passover.

In the Islands as far as we can recall, unleavened bread or wafer bread, as it is called, has been used for some years in every one of our Churches in the Hawaiian Islands except the Cathedral. This practice has come into being solely by the action of the individual clergy without any reference of the matter to the Bishop. Many of them told the Bishop that they could not obtain pure bread where they lived. That which they could obtain came from Chinese bakeries and contained other ingredients than wheat flour.

In the notice read at the Cathedral prior to the change, it was stated that if there were any who objected to the use of unleavened bread, such were requested to see Canon Ault, and celebrations would be provided for them at convenient times.



INTINCTION.

The matter of administering the Holy Communion was considered at length by the Bishops in Council at St. Louis, and it was agreed that when necessary administration by intinction was permissible. At Saranac Lake, New York, and at other places, this method has long been in use by authority of the Bishop of the Diocese.

In view of the epidemic of influenza

the Bishop of Massachusetts issued a letter to his clergy permitting intinction which will be of interest to all Churchmen. In view of the possibility of an epidemic here the Bishop of Honolulu has written his clergy giving permission to administer the Holy Communion by intinction when necessary. Canon Ault has for years administered to the sick in this way and has found it most reverent and satisfactory.



BISHOP LAWRENCE'S LETTER.

"October 4, 1918.

"My Dear Brother:

"Acting upon medical advice and my own judgment, I am taking the liberty of suggesting to you the advisability of the administration of the Holy Communion by the method of intinction, at least for the present. Experience has shown this method to be reverent and acceptable.

"The cup should be shallow, and a very small amount of wine is needed: a tablespoonful for twenty-five to one hundred communicants is ample. Wafers should be used. They may be ob-

tained by mail from the Sisterhood of St. Margaret, Louisburg Square, Boston.

"In administration, the cup with the paten and wafers can be held in the left hand and fingers. The priest dips the corner of a square wafer or the edge of a round one very slightly, not more than a quarter or an eighth of an inch, into the wine. If he does so with reasonable quickness, the wine is immediately absorbed, and the wafer can be placed on the palm of the hand of the communicant. Or the priest gives a wafer to every person kneeling at the rail, then takes the cup, and as he passes along, each communicant dips the wafer in the wine.

"As each railful of communicants kneels, the whole of both sentences is said before beginning to administer. Then, as the priest administers, he says the first half of both sentences, the second half being omitted.

"If there are communicants who object to intinction and wish the old method, they can come forward after those who receive by intinction have received. In case your congregation is not familiar with the method of intinction, it will of course be advisable for you to make a short explanation at some convenient time in the service."

THE STAR SPANGLED BANNER.

We hear from time to time the criticism of musicians and others in regard to the Star Spangled Banner. A great American paper some time ago opened a competition for a new National Anthem.

Personally we believe that such efforts are futile. The tune is too deeply rooted in the hearts and minds of the people to be supplanted. Besides this, despite all criticism, we believe the tune is a good one. It is objected that few can sing it and that the words are inadequate. This may be true, but as a rule, the tune is played by a band or on the organ and it is the music and the ideas associated with it which stir the people. Dixie always arouses the Southern heart, yet the words are certainly "inadequate" and even silly, but the tune embodies a sentiment.

In Church.

Colonel R. R. Raymond recently wrote words to be sung to the air of the Star Spangled Banner or "Anacreon in Heaven," an old English drinking song, which Francis Scott Key, the poet and Church organist, adapted to the words which he wrote as he watched the bombardment of Fort McHenry in 1814.

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The words of the original are not such that we may call it a hymn with the exception of one verse. In only one Church we visited on the Mainland was the Star Spangled Banner sung, and that was in Trinity, San Francisco. Colonel Raymond's words have been authorized by various Bishops in the United States to be sung in Churches in their Dioceses and following their example the Bishop of Honolulu authorized its use, and it was sung once at the Cathedral.

Some days later a protest was made that no one had a right to change the words of the National Anthem. This was a new idea to the Bishop and pending investigation he gave orders to cease singing the words at the Cathedral.

It is well to remember that in the hymnal only one verse of the original is sung to "America," each of the other two verses being written by different men. The original words were not such that they constitute a hymn. It is also well to recall that in the South these words have never been popular, and have at times been held to be offensive. They say and say truly that the South is not the "Land of the Pilgrims' Pride," etc. The General Convention has been appealed to again and again to put the original words in the hymnal, but has declined to do so, and has authorized what is really a good hymn to go to the tune of "God Save the King" or "America," as we call it.

As far as we can ascertain, neither the United States Government nor any branch thereof has ever declared the Star Spangled Banner to be the National Anthem. The International Encyclopedia says that it is "perhaps the

favorite heroic song in America. By general order it is the National air in the Army and Navy." Whether this is exactly a correct statement may be doubted. As we understand the matter the general order directs that where there is a flag and the air is to be played when the flag is lowered at Army posts, etc.

We can find no authorization of the words and there have been various versions of the text and music.

Many of us remember when the playing of the Star Spangled Banner at the close of meetings was commenced. At first the people took notice of it only by rising and pulling on their coats and proceeding to leave the hall or theater. It was only by degrees and after much newspaper discussion that it began to reach the present status in the public mind. In the North and West, "America" was supposed to be the National Anthem if there were any.

The words of Colonel Raymond are admirable and we believe there is no national objection to singing them, but if their being sung would offend people or "jar" them, then it is a good reason that they should not be sung in a congregation which has any sentiment or principle against it.

The objectors say they consider that playing the anthem and standing at attention is more dignified than singing it. Perhaps this is true.

It must not for a moment be imagined that there has been anything but the kindest feeling about the matter. It has been calmly discussed on its merits.

If anyone has anything to offer on this subject we shall be glad to receive and print communications.



BISHOP'S SERMON.

On the Twenty-fourth Sunday after Trinity the Bishop preached at the Cathedral on the campaign for the fund for War Work. Many asked him to print what he said and to meet these requests we print a portion of his sermon. Colossians 1:10. Being fruitful in very good work.

The text was from the Epistle for the day and the Bishop dealt briefly with the prayer of St. Paul that the Colossians might have a knowledge of God, have spiritual understanding and that they might make these effective by fruitfulness in good works.

No one is surprised in these days at organization for work to alleviate suffering, to extend helpfulness and to carry comfort to any people who may need these. What surprises and shocks us now is hardness of heart which will kill women and little children and torture helpless prisoners.

We cannot understand such actions now in view of the attitude of our civilization towards cruelty and wrong.

I need not go into detail as to the humanitarian spirit of the age, but I want to bring before you certain facts concerning this spirit. A very large number of men believe that this interest in humanity and the sacrifice of self for the good of others personally unknown to us is the result of the intellectual

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development of man and of his advance in scientific knowledge.

Without going to the past before the cross came we can find an answer in conditions which exist today. A nation, perhaps the foremost, in the general education of its people, perhaps the first in its widespread scientific training; a people most advanced perhaps in analytic and synthetic chemistry, the most thorough high critics of the Bible, the most scientific perhaps in municipal government, a country whose armies and navies had all the technical knowledge that science could give and with arms the best that the mind could conceive and skilled labor construct, this nation, Germany, has been guilty of atrocities which at first we could not believe, because we supposed that civilized man had outgrown an attitude of mind, or possibility of disposition which could lead him on to do the things of which we read.

The fact is, we have learned that this nation of which we speak, deliberately abandoned the Christian view of God and man. They had adopted the pagan view of the state, which existed before the Christian era. The ideas taught and accepted were: that the state owed no duty to mankind, was bound by no obligations which it might not break on the plea of necessity, and that murder, rapine and torture were right if it served the purposes of the state. It is this revival of paganism which has made Prussianism a monstrosity which must be destroyed if the Christian idea of humanity is to be maintained.

To understand the truth of what I have stated in regard to humanitarianism it is necessary to go back to the time of Christ. This war has given to the American people an interest in history which was often lacking before. European nations had a long historical background, and close relationship and interwoven interests with other nations led the person of ordinary intelligence to be a student of history. The attitude of many people in the United States was that of Henry Ford when he said: "I care nothing for history." If he had applied this principle to his own industry and ignored the history of mechanics and of business, he could never have reached the position which he now occupies.

The time of Christ was an intellectual and artistic period such as the world has never seen. Leaving out the names of the great Greeks who lived some time before, a few of the names in Roman literature show the greatness of the age. There were Cicero, Virgil, Ovid, Catullus, Horace, Lucretius, Sallust, Caesar, Livy, Juvenal.

Yet in the Roman and Greek world

with its culture, its marvelous intellectual strength, its unparalleled development of art, the individual was esteemed as of little account. The women were the slaves or courtezans of the men, and the children the absolute property of the parents, and infanticide was so general that it is estimated that one-third of the children born in Rome were thrown out to the dogs in the street.

The Greek states in their best days were a military unit, the Roman Empire was a vast military state. Even in Athens the citizens were a privileged class who looked down upon the vulgar herd of slaves and of freedmen, and as for any conception of duty or responsibility to others outside the community, it did not exist.

George Henry Lewes, certainly a man not biased by Christian prejudices, wrote these words: "Morality among the Greeks never embraced any conception of humanity, no Greek ever attained the sublimity of such a point of view."

Gibbon, not a man of Christian bias, writes: "In the entire Roman world the slaves were equal in number to the freed men and they were without rights of any kind. The ambition of the Roman was to serve the state in a military capacity and to bring into subjection other states and people." Kidd says: "Universal conquest was the recognized and unquestioned policy of the state." "The National policy was," he says, "the organized exploitation by force and violence of weaker people." And these words written of Rome in 1894 by that profound student of social evolution might be written today as describing the intellectual and political position of Germany, and the point is this: that Germany reached this condition by deliberately abolishing by seductive teaching, the idea of the Christian God, and love of the brotherhood through Christ, and put in its place the pagan idea of God and of the state. For God, the Father, was substituted the brutal Thor who is represented in mythology as a power-

ful monster with a red beard and holding in his muscular arm a mighty hammer, or literally translated a "smasher."

The war and its conduct are the results of a deliberate intellectual rejection of the Gospel of God's dear Son and of the development of Christian civilization upon His revelation of God the Father, and of man, His child. It has been the result of reversion of paganism. Let no man say that it is of no importance what a man believes. The belief of Prussia in a God of might and brutal force, naturally led to cruelty and lust. The belief in God, the Father, and the idea of humanity which comes from that belief, led the United States into the war and united all its people in a solemn determination to put down the exponents of brute force as destructive of all that its people held dear, as to the rights and happiness of mankind.

Into the Roman world came a new force. Let us go again to another writer of views unbiased by Christian belief. Lecky wrote: "The most distinctive virtue of Christianity is love, charity, philanthropy. The new religion," adds Lecky, "was a proclamation of the universal brotherhood of man." "Everywhere as the Christian religion spread," he adds, "there was found growing a noble system of ethics, devotion to the welfare of others, tolerance of weakness

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and the breaking down of class barriers."

The religion of Jesus Christ had in it the germ and the principle for the reconstruction of human society and the abolition of evil and it was because of this that a generally tolerant paganism persecuted it. With this new religion the world developed what is called "Western civilization." It is not intellectual, it is spiritual and sacrificial, permeated by the idea that "no man liveth unto himself." And so it is that the nations of the world in whose hearts the Christian principles live, declared war upon the pagan idea of Prussiansim in order to preserve all they hold dear.

It is a current thought that the revulsion of the heart at deeds of cruelty is a natural one, but no one can study history without seeing that this view is false and seeing that the delight in cruelty has been hard to eradicate. One of the most careful writers as to the state of society among the Greeks and Romans says: "The most enlightened stood near to the savages of the present day." Among the Greeks and Romans "the utmost callousness and brutality were displayed outside of the ties of relationship" and it must be remembered that at this time Frederick Harrison says: "The world has never before or since, seen so prodigious an accumulation of all that is beautiful and rare. Power so colossal, civilization so ruthless, luxury so frantic, the world has never seen and we trust will never see again."

It was not culture, nor art, nor intellectualism which aroused in men a hatred of cruelty and a love of humanity. We are now very sensitive to misery in others, but it has been a growth. Tele-machus stopped the fights of gladiators but he was torn to pieces by the mob as it rushed from the benches of the amphitheatre. Howard was the laughing stock of Europe for his crazy attempt to have prisoners treated as human beings and not beasts, but his reform won out.

The English-speaking world through organization has practically abolished cruelty to children or animals or driven it into the dark. Cruelty stirs us to the depths but the feeling is developed in Christian civilization and dies out when its principles are rejected and the culture of Christ gives way to the culture of Thor; then we see Prussia at work in Belgium and Serbia, and Russian Bolsheviks reveling in a carnival of blood.

There was much for the spirit and teaching of Jesus to overcome and the process has been slow at times but it has gone on until we supposed that war it-

self was deprived of unnecessary cruelty and suffering by all nations bearing the Christian name, and that all would gladly conform to the principles developed from Christ and set forth by consent at Geneva or The Hague. Principles which have as a mighty leaven gone beyond nations called Christian into China and Japan where Red Cross societies flourish and do good work under the sign of the cross and in the spirit of Him Who was crucified.

For centuries organizations for carrying out love to man were under the direction of the Church or closely associated with it. But when the principles of the cross had permeated society, organizations sprang up for philanthropic work separate from any religious organization. The spirit that animates them comes from the Church and if the spirit were to die the organizations would cease to exist. It would be impossible to name all organizations which are now engaged in philanthropic work, in carrying love and pity and helpfulness to those who are fighting for humanity and those who are suffering from the frightfulness of war. The war has given a stupendous impulse to this side of the Christian religion. People have forgotten petty disputes, and barriers erected by man have been broken in their desire to be helpful to their brothers.

Men, women and children, in the United States whose pity and helpfulness before the war hardly extended beyond the circle of their relationship or their communities have had the bars of narrow vision broken down before the flood of the sufferings of humanity. Not

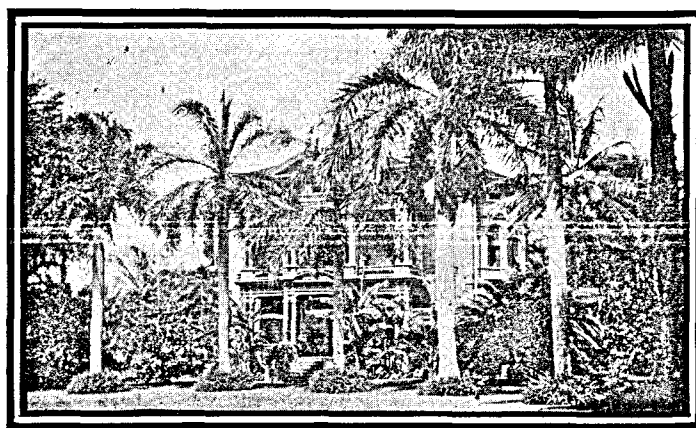
because of intellectual advancement but because of Christ, men and women and children shake with horror and indignation and burn with righteous anger as they read of cruelty and wrong. As never before, in the great nations of America and Britain men, women and children have been aroused to give, and yet again to give, of their service, of their means, and of their lives.

But it is not only to relieve suffering that organizations labor, it is to protect, to comfort, to give courage, to maintain character among the men who fight our battles. In the not remote past, the followers of an army were those who came to spoil the men or minister to their baser appetites. The men and women who were camp followers were sharks and cyprians who led the men to despoilment and debauch.

See what a marvelous change in those who are now allowed to be the followers of a camp. The huts of the Y. M. C. A., the Knights of Columbus, the Jewish Welfare Board, and the women, God bless them, in hospitals, in the work of the Y. W. C. A. and the lassies of the Salvation Army, these women are there to bless, to keep up the home ties, to keep alive the home influence, to provide the friendliness of good women for men whose mothers, wives, sisters and sweethearts are far distant.

It is all a most marvelous spectacle—nothing like it was ever seen before. There had been beginnings of such work ever since Florence Nightingale went to the Crimea, but we have seen a nation rise and send forth and support a noble army of men and women whose one aim is to do good and to bless in the

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name and for the sake of Jesus Christ.

Opposite to these men and women of the organizations for Christian philanthropy, on the other side of the enemies' line, are beings animated by the pagan principles of Baal and Astaroth, of Jupiter and Venus, of Thor and Friga, who seemingly delight in torture, are guilty of breaking every Geneva or Hague convention, and who hold as captives multitudes of Belgian and French girls to minister to their lust.

Within the allied lines the great army ministered to by Christian organizations fight with the spirit of Christian sportsmen and shrink from cruelty even while they burn with fury at the sight of ferocity and rapine.

All these forces with the allied armies draw their inspiration and power from Christ. French priests and magnificent French women, British chaplains, the Church army with its thousand huts and the British Y. M. C. A., and with all its helpfulness, the American Red Cross, Y. M. C. A., Y. W. C. A., the Knights of Columbus, the Jewish Welfare Board, the War Camp Community Service, the American Library Association, the Salvation Army. What a splendid array of forces imbued with the Christian spirit; and we citizens of the United States are called upon to make it possible for these men and women to carry on their work, no not their work, but our work in cheering the depressed, ministering to the wounded, maintaining ideals and practices learned at home, feeding the body with food, the taste of which brings home to the mind, and by their presence keeping up the manliness for which a good woman's voice and personality are such powerful factors.

Then there are the men of various organizations who are there to give the fighting forces recreation, to give them opportunities to rest and to write home, and to read and so to maintain the morale of the troops. To these works you are asked to give—the authorities have happily brought all these organizations before us at once, so that what we give goes to one fund to be divided proportionately. Men and women may criticize any or all of these organizations, and it is very easy to criticize but not so

easy to do the work, and as a rule those who criticise most do least.

These men and women over there are doing our work and it is our business, our duty and it will be our pleasure to see that they are able to carry on

I have seen something on the mainland of the war work of the Roman Catholic Church, it has shown splendid patriotism and the Knights of Columbus do positive religious work in providing services which their men attend, for the Roman Catholic does not hide his religion and is not ashamed for men to see him pray.

The Hebrew society represents a necessary work, for many Jews are at the Front. On agreement with Great Britain many American Jews enlisted for service in Palestine and many are in France with the United States forces. From the magnificent history of Jewish heroism in the past, with the humanitarian principles of Judaism which under Jesus Christ have grown and blossomed and fruited in all the world, to this organization we are glad to give.

Let us then as Christian people, as patriots enter this week into the plan presented to us and do our duty as workers and givers. When the men cease to fight, there will be an immense work to do in reconstruction and demobilization. All the money asked for and more will be needed. Let us in Christ's power and might be fruitful in every work, giving thanks unto the Father who has given us an inheritance in the Kingdom of God.



THE REV. FRANK WESLEY MERRILL.

The first question which Bishop Restarick asked on landing in Honolulu on October 15, was: "Tell me about Merrill," and then he learned that this Priest had departed this life on October 11th. The news was not unexpected as Mr. Merrill had written the Bishop telling him that he had decided to undergo an operation, and after expressions of loyalty and affection, he made several requests in case of his decease, and these requests of course received immediate attention.

Not long after landing the Bishop went to see Mr. Merrill's family and was there handed another letter which the deceased had left addressed to him. In it there was expressed a doubt as to surviving the operation, but it was full of faith, and devotion to his work and his Diocesan.

Mr. Merrill had left full written instructions as to his burial in case he should not survive the operation. He had attended to all the business affairs of St. Elizabeth's and all records and accounts were made up to the date of his entrance into the hospital. His requests as to his burial were carried out in every particular. He was laid out in his Eucharistic vestments, the Rev. L. Kroll attending to this personally. The body was taken to St. Elizabeth's and watchers took their turn until the burial service which was read by Canon Ault. The clergy of the city, fully vested, acted as pallbearers. The body was cremated after the service and the ashes taken by the family, accompanied by the Rev. L. Kroll to Kohala, the deceased having directed that he be buried in the Churchyard of St. Augustine's, near the Church where he so faithfully held the office of Priest for four years. There in that beautiful spot his friends gathered and the ashes were laid away. The Bishop had hoped to go with the family to Kohala, but found he could not do so.

Frank Wesley Merrill was born at Haverhill, Mass., February 8, 1857, and was baptized in St. Paul's Church, Concord, N. H., and confirmed in 1875 at St. John's Church, Lawrence, Mass.

His education was in the public schools, at Cheshire Military Academy

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In 1878 he came to Honolulu to become Head Master of Iolani School and was ordained Deacon by Bishop Willis on December 19, 1880, and did Mission work on Oahu.

In June, 1881, he was married to Harriet Eleanor Barnard and later went to Australia where he was ordained Priest by the Bishop of Adelaide and became a General Missionary in his Diocese.

In 1887 Mr. Merrill returned to the United States and became Rector of St. Luke's Church, Chelsea, Mass.

In 1889 when Dr. Grafton was consecrated Bishop of Fond du Lac, Mr. Merrill went West with him and accepted the position of General Missionary. Later for nine years he was Missionary to the Oneida Indians where he did a large work not only on religious, but on industrial lines, establishing several industries which paid the Indians a good profit.

The Oneidas were New York Indians who were moved to Wisconsin in 1823 and Eleazer Williams became their Missionary. A book was written to prove that this man was the Dauphin who was never accounted for at the time of the French Revolution. Eleazer Williams was confirmed by Bishop Hobart and appointed a teacher and lay reader for the Indians. He arranged for the transfer of a part of the tribe to the West and after faithful service among them was ordained in 1826, and remained the leader and priest of the Oneidas until his death.

In 1911 Mr. Merrill had a desire to return to Hawaii and was offered St. Augustine's, Kohala, where he did excellent work, and was greatly beloved. When Mr. Cowan recently left the Bishop was asked if Mr. Merrill could not be sent back to Kohala.

In 1915 on the resignation of Canon Potwine Mr. Merrill took charge of St. Elizabeth's Mission with care not only of the Church work but of all the buildings connected with it. He did painstaking work and added to the plant, besides putting in a children's playground on the vacant lots. In the letter which he left for the Bishop he gave account of repairs and painting during the last six months, on which had been spent over \$500.

Mr. Merrill was faithful and untiring in any work which he undertook. At Kohala he did much Missionary work, going to Waimea regularly once each month as long as it was possible to do so. He had four Sunday Schools under his supervision, and was Master of a fine troop of Boy Scouts.

At St. Elizabeth's he superintended the property, taught in the night school, instructed classes for baptism and Confirmation and held often four services on Sunday.

He was not only a devoted Priest working always on a salary which merely provided a living, but he was a man, who made lasting friendships. Those who really knew him know what an affectionate and loyal nature he had.

He had the true Missionary spirit and always gladly made sacrifices of time and energy for any work of the Church outside of his immediate charge.

He had suffered much physical pain of recent years, how much, only those near to him knew. He dreaded an operation which had often been suggested to him, but when he was convinced that it was necessary, he was calm and proceeded to make every arrangement of his affairs.

The Rev. L. Kroll was sometime the assistant of Mr. Merrill, at Oneida, and the Rev. Jas. F. Kieb was a dear friend in Wisconsin, and both of these were constantly with him during his last days. He was conscious to the end and was fully aware of his approaching decease, saying parting words to his family and friends.

Mr. Merrill is survived by his mother, his widow, two sons and a daughter. One son Howard, is a lieutenant serving in France. His other son Edward C., and his daughter, Miss Mary Merrill, are residents of Hawaii. The family has the sympathy of a host of friends of many races.

The Missionary District has lost a faithful, hard-working priest, and the Bishop and Clergy a loyal and devoted friend.



Adapted from lines by Robert Richardson, Australia. Richardson died 1901. The words are on the grave of Mark Twain's daughter. The only change is from "Northern wind," to "Southern wind," the North wind be-

ing the warm one of course in Australia, and the Southern one in New York, where she was buried.

Warm summer sun, shine kindly here,
Warm Southern wind, blow softly here,
Green sod above lie light, lie light,
Good night dear heart, good night, good night.

Adapted for Honolulu by H. B. R.

Hawaiian sun, shine kindly here,
Nuuanu breeze, blow softly here,
Green sod above lie light, lie light,
Good night dear heart, good night, good night.

Over the grave of Frank Wesley Merrill the second line might be changed to read:

Kohala breeze, blow softly here.



BISHOP McKIM'S REPORT.

It will be of interest to Church people to read portions of the letter which Bishop McKim left for the Bishop of Honolulu.

"The work everywhere seems in good condition except the work among the Japanese on the other Islands. It is possible that Mr. Tajima's long absence may have caused the indifference and lack of interest at Hilo, but I must confess to disappointment at seeing so little accomplished.

"The missionaries at Wailuku and Kona reported splendid opportunities for work among the Japanese in their districts and said if they had well qualified and experienced Japanese catechists or clergy to work with them much might be accomplished.

"I look upon it now, more than ever, to be my duty and privilege to help you in every way possible to get efficient men. I wish I could further assist you in providing for their support, but this I fear is out of the question."

"The orphaned condition of St. John's, Kula, appealed very strongly to my sympathy. You have a fine lot of earnest and devout Chinese people there who ought to be shepherded.

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They turned out well on Labor Day to a service held by Mr. Villiers at which I made an address. I am glad to hear that you expect to place a man there shortly as successor to Mr. Shim Yin Chin. Your Chinese work there and in Honolulu is equal to the best I have seen anywhere."

"The schools have opened in splendid form and those in charge seem full of hope and confidence, with the exception that Mr. Hinckley is anxious to fill up his complement of teachers. You are to be congratulated in having a man of such earnestness, self-sacrifice, and ability as head of the school. The boys and teachers bought twelve Liberty Bonds at a Rally held day before yesterday. I wish it were possible to interest those who have a love for these Islands to give a school which has done so much in forming the character of their youth the equipment it so sadly and deservedly needs.

"The Sisters from the time of their arrival seem to have won the respect and confidence of everyone. The older teachers speak with enthusiasm of the increased seriousness and order among the girls. The new teachers also seem to be above the average.

"The schools at St. Mark's and St. Mary's are doing splendid work for the people in their neighborhood and the teachers are earnest, self-denying and consecrated women.

"I must congratulate you on being so well equipped with buildings of all kinds with the exception of Iolani. I don't know of any district in the Church so well provided in the way of material equipment.

"With thanks for the opportunities you have given me in seeing the mag-

ificent work you have accomplished in these Islands, I am,

"Sincerely yours,

"JOHN McKIM,

"Bishop of Tokyo."



BISHOP'S LETTER.

The return to Honolulu was made on the Dutch ship Oranje. The officers were Hollanders, the crew Chinese, and the stewards, Japanese. Most of the passengers were Hollanders returning to Java, but there were six English and six French officers. All told there were nine Americans and of these one was bound for Burmah where he had lived seven years, his business being the development of oil wells. He was going to a place where there were 150 Americans who were engaged in the oil industry. He had bored one well which had produced 2200 barrels of oil daily for two years.

It was exceedingly interesting to talk to these people from all parts of the Orient. One Hollander, a man of education and refinement, talked of the distress in Holland, of the difficulties in which his country was placed. He said that the people realized that if Germany was successful in the war the independence of Holland would go. If Germany was seriously offended Holland would be overrun as Belgium and Serbia had been. If the Allies were offended Holland would lose its enormously rich colonies. So it was that Holland was in a bad way. There was no coal and for wood last winter he had paid a fabulous price and then could only partially heat his house. They had no tea or coffee and little sugar, although hundreds of thousands of tons of sugar and plenty of tea and coffee awaited shipment in Java. Few realize that Java has 23,000,000 inhab-

itants and the Dutch East Indies some 40,000,000, while Holland itself has but 7,000,000 of people. The gentleman who said this had taken 34 days to come from Amsterdam to New York. The vessel on which he was a passenger sailed to the North of Scotland and was taken by the British to the Orkneys and detained and searched. Then they sailed to Iceland in order to give the submarines wide berth. From Iceland they went west until they were taken by the British and ordered to Halifax where they were detained again.

Another man said that the ship on which he sailed went from England to a point opposite Gibraltar and then west to the Gulf of Mexico and then north to New York. It was a ship which could make 22 knots but they were 16 days en route. Another traveler was on a ship which with sixteen others was convoyed a thousand miles out and then the vessels scattered in various directions. In the first part of the voyage the passengers had to wear their life preservers even to their meals. We on the Oranje had two drills in which every passenger had to appear in a life preserver which was a cumbersome affair filled not with cork but with a kind of floss which one would think would soon become saturated with water.

One English officer was on his way to Mauritius which he expected to reach in three months, having to change ships at Java, Singapore, and Bombay. He was 18 months on the Somme and was invalided home. He was born in Mauritius which is just as far south of the equator as Honolulu is north. It has a fine naval station and cables to India, the Cape and Australia. The plantations are held by families, and life he described as de-

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lightful. Living was "ridiculously cheap" and for twenty pounds a month a family could live well and keep a horse and carriage.

Another English officer had suffered from gas and shell shock and was still very shaky. He had lived in China twenty-two years and had taken 7,000 Chinese to France. When there a large number came to him and said that they did not want to dig trenches, they wanted to fight.

There was a Chaplain on board who had suffered from fever in East Africa and Salonika, and was returning to China where he had served as a Missionary for some years. As all the Churchmen on board were English, it was agreed that he should celebrate the Holy Communion at 8 a. m. on Sunday.

Each one kneeling there was bound for a different country, Japan, China, India, Burmah, Mauritius, Hawaii, etc. One was a young man going to Peking to take duty at the British Embassy.

The French officers were a most interesting set of men. Three of them had studied at the Sorbonne, the celebrated college in Paris. At one time one was observed reading Emerson, another Bryce's American Commonwealth, while a third was reading Gerard's "My Four Years in Germany," and a fourth was perusing one of H. G. Wells' novels. All of them had served from three and a half to four years in the front line and most of them had been wounded. One had the Legion of Honor, the Croix de Guerre and the Rumanian war medal. Another was a Chasseur Alpine or blue devil. He had lived fourteen years in Yokohama and as he spoke English and Japanese he was ordered to Siberia. When the wireless messages told day by day of the allied advance, he said: "Think of the luck after three and a half years in the trenches to leave just as we are running the Germans out of France!"

One of the Frenchmen we learned after we exchanged cards, was a counsellor-at-law in Paris, another was a Viscount and a third was connected with the diplomatic service, and last year had been through England seven times, and through Russia four times. He had been in Roumania when the Germans took possession, and on a passport obtained from the Minister had left on a train provided for neutrals and had gone through Germany to Holland.

On several occasions at night these officers would ask us questions such

as: "Who was the greater, Washington or Lincoln?" "Whom do you consider the greatest president?" "What do you think of Roosevelt?" "What do you think of Wilson?" etc. They were delighted when they read the wireless messages which told of Wilson's reply in the matter of an armistice. When we remarked that the American and English people were amazed at the way the French stood the strain of the war, one said: "They could not be more amazed than we are ourselves."

On arriving at Honolulu the French officers were introduced to Lieutenant McGrew, who showed them the sights and later they dined with him. After dinner they came to the Bishop's House and heard some Hawaiian songs by six Priory girls.

In talking to one of these officers we said our nephew in the Canadian forces was killed on April 9th—He said: "Yes, on that date the Canadians were on the left and the French on the right and I was wounded." Being asked where, he said a piece of a shell took a portion of flesh from his thigh. "Did you lie long on the field?" "No, I walked to the dressing station, as I was afraid I should bleed to death, but no artery was severed." "Were you long in the hospital?" "Yes, six months."

The English chaplain and his wife spent the night at the Bishop's house and next morning addressed the children in the Cathedral. He told them of his experience in East Africa where he was for 18 months. Of the fact that one-half of the troops were always ill from fever, how the life of a horse was five weeks, how hard it was to send the wounded to the places where they could be cared for. Chaplain Curtis, for this was his name, is an excellent speaker and a fine man. Mrs. Curtis is a physician and has charge of a hospital in the Mission where she and her

husband work. He would have been just the man for St. Elizabeth's, but he could not consider it—he must go back to his work.

These interesting fellow travelers made the voyage very pleasant and profitable. The Oranje is a comfortable boat and although the food and its manner of serving was often strange, yet it was good. It was the first time the Oranje had ever carried passengers to Honolulu. It was noticed that though the ship was built in Rotterdam, the fittings were made in England, and the electric material was of American manufacture. The ship is fifteen years old, and an officer said at that age Dutch boats were usually sold to the Norwegians, but the war had upset the usual order. The officers longed for the time when they could again go from Batavia through the Suez Canal back to Holland, and yet they all wanted the war to go on until it was ended in the right way with a defeated Germany and a just and lasting peace.

It gives the Bishop great pleasure to be home again with renewed health and strength, and to be ready for work. It certainly was also a great pleasure to receive the hearty welcome given by workers, clerical and lay, either in person or by letter, but nothing touched the heart quite as deeply as the loving greetings of the children of the schools and their expressions of joy.



ALL DEBTS PAID.

IOLANI.

Through the efforts of Bishop and Mrs. Restarick all debts due by Iolani School have been paid. Before he left San Francisco the Bishop cabled \$1000 and he brought \$500 with him. This amount with additional money which Mrs. Restarick had obtained has paid all debts. The increase of rates will,

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it is believed, go far towards obviating further deficit. For sixteen years the school was carried on by the generous help of friends without running behind, and that it was in debt this year was due to the fact of increased expenses. Where rice was formerly purchased at \$4.50 a sack it has been \$11 or over, with a corresponding increase in everything.

When we read of Church Schools in the States having very large deficits and many of them closing, Iolani was not in the "deplorable condition financially" which some feared. The friends of the Bishop were ready to help him out of difficulties as they have been at all times in the past sixteen years. As a matter of fact the Church institutions are better off financially than they were at this time last year.

There are three ways to carry on Church institutions: (1), by pledges of friends to contribute so much a year; (2), by endowments; (3), by the Board of Missions making a grant yearly for expense. In order to save the Board the expense Bishop Restarick has heretofore not asked the Board for such grants. All that is given to the work is for salaries, the amount of which, and the names of those to whom it is to be paid are on a schedule to which he must adhere and for which he has to account.

Heretofore deficits in Iolani and other Church institutions have been met by the Bishop from gifts to him for the schools or from money given him to use at his discretion and which he calls "General Fund." Last year he advanced to Iolani \$1500 from this fund and this he would like to replace so that he can use it as need arises.

Next year Dr. Wood advises that the Board be asked to make a yearly grant so that the work may be cared for.

The staff of teachers at Iolani is an excellent one and the school is doing very good work and the spirit among teachers and pupils is a fine one.

IOLANI SERVICE FLAG.

In going over the list of names of pupils and teachers formerly connected with Iolani School it has been found that 66 are known to be in the service of the United States and five with the Allied forces, these last having gone to Canada and enlisted before America entered the war. Twelve of the names represent former teachers. One of the former pupils, Cyril Broderick, was seriously wounded, but has now recovered and is in active service again.

Through the efforts of Thurston R. Hinckley, Principal, enthusiastically assisted by the teachers, a service flag has been prepared.

IOLANI SCHOOL SERVICE FLAG.

STUDENTS.

PAUL GOO	EN CHOY
CHEONG PING CHAW	PHILIP GOO
LUM DIP	AH YOU CHUNG
CHEONG SETO	CHARLES LAM
M. SATO	RUSSELL HARVEY
CHUNG WAI	JACK BURT
FRANK ROPERO	JACK MACKADO
GEO. BARKER	RALPH MESICK
THOMAS O'BRIEN	ALLEN O'BRIEN
LIGORI PAULOS	PHILIP CHANG
EDW. DAVISON	CHAS. KEMPSTER*
ROBERT ANDERSON	HERMAN BOYD
WM. ANDERSON	ALBERT K. GOO
ALEX. LONG	TOM QUON CHONG
PARKER CUMMINGS	ALBERT CARTER
ANDR. MATSUMOTO	WILLIAM KAM
JOSEPH LEE	HENRY YAP
PETER KIM	AH KAM
WILLIAM MAKAAA	AH PO
HENRY HOSE	ED. CHANG
PAUL NAKANO	C. H. CHING
ALFRED PERRY	JOSEPH YAP
WILLIE SEARLE	PHILIP OVENDEN
ALEX. BUCHANAN	CYRIL BRODERICK*
KENNETH HARVEY	WAI CHONG SHIM
KENNETH MESICK	KHI FONG TYAU
EVERETT KURAMOTO	

* British Service.

TEACHERS.

ED. STANNARD	R. H. CARTER*
R. SPENCER	O. E. LISER
J. F. MOWAT	A. FLETCHER
V. P. BLUE	MANUEL ANDRADE
H. F. CULLEN*	REV. F. B. ETESON*
FRED GESELL	DARWIN THAYER

* British Service.

ENDOWMENT BEGUN.

In the July number of the Chronicle was an article entitled "A Great Use for Liberty Bonds." It said that with an endowment of \$50,000 the work at Iolani would go on unhindered, and told of Bishop Burleson's appeal for Liberty Bonds for an endowment of All Saints Girls' School, Sioux Falls, South Dakota. Friends in the East saw this article and although there was no direct appeal, yet one friend sent a \$500 Liberty Bond of the Fourth issue.

Another asked if War Savings Stamps were acceptable and offered to send \$100 in these stamps. Of course this offer was gladly accepted. Other Liberty Bonds seem to be in sight, so that the Endowment Fund may be said to have already on hand or in sight about \$1000

APPEAL.

Now then is the time for an appeal. The Bishop asks all interested in the work of the Church in Hawaii to give Liberty Bonds of large or small denominations to the Iolani Endowment Fund. All gifts will be immediately handed to John Guild, the Treasurer of all our Trust Funds, who makes a report at each annual convocation.

A large number of people can give a Liberty Bond who would hesitate to send a check. It is because their money is already tied up in Liberty Bonds. If there had been no interest promised many would have given of their own money freely to the government in any case. Except when Trust Funds were concerned the matter of interest was not considered much by those who purchased small quantities. Many Chinese and others in San Francisco, it was reported thought that they were making gifts to the Country in its need.

Nothing could be more fitting than that those who answered gladly to the call of their country should now let the work of the Church profit by their gifts. Can you send the Bishop or Mr. Guild a bond towards the endowment of Iolani? It would ease his burdens and greatly help a good work if the endowment were raised.

Three Chinese priests and one Korean priest all doing good work were pupils at Iolani since 1902. Four Korean catechists and six Japanese catechists have been pupils at Iolani since the same date. Some of the best men in our Oriental Missions have been students in Iolani. We could hardly have done the work without these catechists which have been trained in our

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schools. Give a Liberty Bond to help forward this endowment.

There are two hundred boys in the school now. It is distinctly a Mission school. The pupils attend a short service at the Cathedral daily and learn much there. Then there is definite religious instruction in the school. A large number of boys are confirmed while still pupils. Many when asked if they are Christians, say: "Not yet," meaning that they are being led onward. Recently five came and asked to be instructed for Baptism.

Will you help? Will you send a Liberty Bond? If so, why not attend to it at once?



SHORTAGE OF CLERGY AND CHURCH WORKERS.

When the Board of Missions was told of the shortage of clergy and Church workers in Hawaii, a letter came as follows:

"My dear Bishop Restarick.

"Your letter of July 9th reads very much like a catalogue of the difficulties we are having in Porto Rico and Alaska about this time. In fact, from all the fields there comes practically the same call for help in reinforcing the staff. Everywhere the work is undermined. I know this does not help you, but I just want you to know that we are sympathizing with you, and that we are trying to do our best to meet the needs of Honolulu and other fields."

We are glad, however, to be able to say that all vacancies in the ranks of teachers and Church lay workers have been filled. As to the vacancies in the clerical staff, we are glad to state that the Rev. A. E. Butcher is coming, and will probably take Epiphany and St. Mary's, and the Rev. F. I. Collins of Providence, R. I., is to be here for several months, and will take duty probably at St. Elizabeth's.

Kohala is still vacant and there is no one in prospect to fill the gap there.

The Bishop has transferred Miss Roberta Caldwell, a trained worker, to Iolani, and Miss Ruth Yap, a graduate of the Priory, and an attendant of the College of Hawaii for two years, is taking her place at Lahaina.

The Bishop has obtained the services of Mr. Kau Hin Yin to take charge of the work at Kula, Maui. He will sail from China at an early date.



THE WORK.

The first Sunday after Bishop Restarick's return he celebrated the Holy Communion and preached at St. Elizabeth's. He spoke to the Chinese con-

gregation calling them to carry on the work so devotedly done by Canon Potwine and the Rev. F. W. Merrill, and the noble and self-sacrificing women who have been their assistants.

In the evening he preached at the Cathedral.

The next Sunday he spent at Hilo where he went at the request of the Rev. J. Lamb Doty, who wished to talk over plans for the future of the work there.

The entire work at Hilo including the Japanese is placed in charge of Mr. Doty. The Rev. Paul Tajima wishes to go to the Coast to continue his studies, but expressed his desire to return to Hilo as Mr. Doty's assistant. Miss Fyock falls into the arrangement gladly and Mr. Doty will give instruction at the night school. When Mr. Tajima goes a catechist will assist Mr. Doty. The plan for our work in Hilo is to reach as many of the American-born Japanese as possible.

On All Saints Day he celebrated the Holy Communion and preached at the Cathedral on the occasion of the Corporate Communion of the Woman's Auxiliary.

On Sunday, November 3rd, at the Cathedral, he celebrated the Holy Communion at 7 a. m., and at 11 o'clock preached a sermon appropriate to All Saints Day applying his text from Revelation 7:9 to the two great multitudes which no man can number, the hosts in Paradise and the hosts on earth fighting for righteousness and truth. Portions of the sermon were published in the Advertiser, but as portions only were published, of course many connecting parts were left out and the continuity was impaired.



WANTED: MAGAZINES.

Chaplain Bodel needs books and magazines for the men at Castner. He will call at the houses of those who have any they wish to give, if he is notified by card. His address is Chap-

lain J. K. Bodel, U. S. A., 1st. Hawaiian Infantry, Castner, Oahu.

If desired by the donors gifts may be left at the Cathedral Parish House where they will be cared for until Chaplain Bodel calls for them.



A MOTHER TO SOLDIERS.

On the way home from Hilo we met a soldier who had been a long time in the hospital at Shafter. He came and spoke to us and said: "I want to tell you how the boys at the hospital appreciate the visits of Mrs. Pascoe of St. Andrew's Cathedral. She comes once or twice or three times a week, and if there is a boy real sick, there have been

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times when she has come every day. She brings flowers and reads to the sick and does lots of good, and the boys appreciate it very much."

We had been vaguely aware that Mrs. Pascoe visited the Department Hospital, but we did not know the devotion which she had shown in this volunteer work, because she had never mentioned it to us, except in a casual way.

On our return home we made inquiries from others and found that what the soldier had said told only a little of what she had done and is doing. We learned also that frequently automobiles are loaned to her in which she takes those who are convalescent for drives, greatly to their pleasure and well being.

Some who do good work appear anxious to have notice taken of it in the press and elsewhere, but as Mrs. Pascoe has never sought notice, few people have any idea of the sacrificial service entirely without any remuneration except that which comes to the heart of those who try to do the Master's work.

She has a pass from the authorities which enables her to visit the hospital and every part of it at any time and this shows the estimation in which she is held by those in charge.

In addition to her work at the hospital Mrs. Pascoe really began the work of greeting soldiers and sailors at the Church door and taking some nearly every Sunday to the lanai of the house where she lives, and entertaining them by conversation and refreshments. She has kept this up as well as having been interested in all that is done by the Church organization.

We should not be just if we did not mention Mrs. Pascoe's work in connection with the Seamen's Institute. For eight years she has practically had charge of the entertainments which have been given in the social hall of that institution. Several times within the past few months there have been several hundred men at these entertainments and to get up a program for such an event is not an easy task.

In addition to this Mrs. Pascoe has played at the services which have been held at the Institute whenever she was in town for a period of eight years. She should certainly have the support and interest of the people.

This article is written without her knowledge, but the writer thinks that one should not wait until a person passes out of the world before her good works are known. Another reason for writing it is this: the expenses, at least, of this worker should be paid. At one

time she was receiving a salary from the Board, but this she gave up in order to teach St. Peter's day school for the fees which she might collect. At one time there were some sixty boys at the school, but the draft and the great demand for the services of young men in the business line has seriously reduced the school so that she no longer receives an adequate return for her labor. It would be unfortunate if she had to give up these good works and, we hope, some way will be found to repay her services.



CATHEDRAL REGISTER.

BAPTISMS.

- Oct. 6—Jas. Boyd Kapilialoha Mackenzie,
by the Rev. L. Kroll.
" 9—Harold Edward Beckman,
by Canon Ault.
" 11—Ethel Pauline Nalanielua Gay,
by Canon Ault.
" 15—Joseph Kealalio Panee,
by the Rev. L. Kroll.

BURIALS.

- Oct. 9—Roseline Kaaunahakea, Hooluluhi, 10
years,
by the Rev. L. Kroll.
" 10—Eliza Nialani Robertson, 1 month,
by the Rev. L. Kroll.
" 16—Ethel Pauline Nalanielua Gay, 2
years, 9 months,
by Canon Ault.
" 25—Elizabeth Gordon Lawrence, aged
33 years,
by Canon Ault.
" 29—Mary Louise Lim, 2 years,
by Canon Ault.

MARRIAGES.

- Oct. 5—Charles Andrew McWayne,
Christine Bernice Boelsen,
by Canon Ault.

General Offerings	\$184.10
Hawaiian Congregation	59.00
Communion Alms	24.71
Specials75
Totals.....	\$268.56
Number of Communion made during the month of October.....	297

THE DIOCESAN FLAG OF ST. ANDREW'S CATHEDRAL.

There are now 205 names on the Cathedral Flag, 181 blue stars for Americans, 21 red stars for the British, and three gold stars for our honored dead, Lieut. Ivan Graham, Archie Bal and Frederick Char. Lieut. Graham, a Honolulu boy, was victim of influenza; Archie Bal, a Wailuku boy in the Navy, died on the "Charleston"; Frederick Char was a yeoman at Pearl Harbor.



YEOMAN FREDERICK CHAR OF ST. PETER'S CHURCH.

The first gold star on St. Peter's Service Flag was added on Nov. 1st for the unfortunate young man, Frederick Char, a yeoman at Pearl Harbor, who met an untimely death in the horrible manner described in detail by the daily papers. He is believed to have met with foul play—the crime being covered up by placing the already dead body on the track of the Oahu R. R., where he was run over by an oncoming train. Mr. Char was a most exemplary young man of twenty years of age and a member of St. Peter's Chinese Church—from which Church

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he was given a funeral with Naval honors on Sunday, November 3rd. He was much loved and respected by his fellows, and the sympathy of the entire community goes out to his bereaved family.

The services over the ashes of Miss Bessie Lawrence were private at St. Andrew's Cathedral on October 25th. Many were the loving tokens and expressions of sympathy extended to Mrs. Florence Lawrence in her sorrow. Mrs. Lawrence had journeyed to St. Louis on receipt of a cable, but reached her daughter two days too late. Miss Lawrence had been an invalid for many years, therefore, for her we can but rejoice in her happy release from the burden of suffering. But being her mother's only child, only a mother knows the emptiness of a heart thus bereaved.

ST. ANDREW'S RED CROSS UNIT.

"St. Andrew's is the pioneer Red Cross unit in this city. It started early in the war to make surgical dressings for the Allies, and before Christmas, 1916, made and filled hundreds of comfort bags. The work grew and had branch units in other Church guilds.

"When the United States went into the war it was merged in the organized work under the American Red Cross, many of its members going to work in the rooms opened in the old Kilohana Art League building.

"Last Lent, realizing that many women might give a few hours each week if a convenient place were open, the present unit was formed, under the leadership of Mrs. Wakefield. It meets on Wednesday mornings and any women who may be in town and able to give a little time are welcomed. These morning hours snatched from a busy day are fruitful in results, as the reports show an average of 170 undershirts turned in monthly."—Advertiser.

An increased attendance on every Wednesday morning would be most gratifying to those in charge. Will not more members of St. Andrew's Guild and congregation make an extra effort to fill the places of those temporarily indisposed or unable to come as formerly? There is always plenty of work ready to take home for those who desire it.

HILO.

The Guild gave a concert in the Parish Hall on November 2, which with the proceeds of a sale held in the afternoon placed about \$200 in the treasury. Mr. Doty is much encouraged in the work, and the people are gathering around him in a way which is most commendable. We notice that one of those on the program for the concert was a graduate of the Priory and another spent last year at the Cluett House.

WAILUKU.

The Annual Bazaar given by the Woman's Guild of the Good Shepherd, Wailuku, was a splendid success financially and otherwise. The receipts were not so large as in former years, but considering the times \$400 was a goodly sum.

A Memorial Service for Archibald Bal who died at his post while serving his country, was held at the Church of the Good Shepherd, Wailuku, on a recent Sunday morning. His is the first gold star on his Church Flag and the second to be placed on the Diocesan Flag at the Cathedral.

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Recording Secretary: Mrs. B. P. Steven, 1270 Matlock Ave.

Corresponding Secretary: Mrs. H. B. Restarick, Emma Square.

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Church Periodical Secretary: Miss Helen J. Stearns, Library of Hawaii.

United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Ave.

Directress Altar Department: Mrs. H. B. Restarick, Emma Square.

Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.

One hundred Church Missionary Calendars have been ordered for distribution among the members of the Honolulu Branch of the Woman's Auxiliary. They can be had on application to Mrs. Restarick or to Mrs. H. M. Harrison at thirty cents each. The fear is that as soon as they are seen 100 will not be nearly enough to go around. Every Church woman should have one on her desk and no one should miss the information they contain.

PERSONALS.

The many friends of Mr. and Mrs. E. W. Jordan are welcoming them back after a five months' visit in California with their son.

We are sorry to record the serious illness of Mr. John E. Baird. Mr. Baird has been suffering from pneumonia which developed on October 12th. Mrs. Baird returned from San Francisco on October 19th much improved in health.

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Francisco, but now serving as a Y. M. C. A. worker on board the Transport Sheridan, was a welcome visitor in Honolulu last month. He kindly addressed the Red Cross Unit of St. Andrew's Guild, telling them of conditions in Siberia, as he found them, and that afternoon the schools in the Cathedral Close assembled to hear him. He drew from an inexhaustible fund of information and his rare gift with children kept them eager listeners for an hour, during which they were frequently convulsed with laughter.

The many friends of Mr. and Mrs. R. O. Matheson while congratulating them upon their call to a wider field of usefulness, regret the loss that comes to Honolulu as a community as a consequence of their removal. As Editor of the Advertiser for so many years Mr. Matheson has worked with tireless energy to forward every project in the interests of truth and the uplift of humanity. Perhaps the supreme test of his worth has been demonstrated most in his fearless patriotism ever since the war began in 1914. His attitude towards pro-Germanism was fearless though it cost him friendships and his courageous stand against Prussianism from the first was a strong factor in moulding public sentiment and in awakening his fellow citizens to the duty of taking up arms against the enemy.

Mr. Matheson goes to Tokyo as Editor of the chief paper in the English language, The Japan Advertiser. Mrs. Matheson, who will follow later, will be scarcely less missed in her own sphere of action. In her executive capacity, this quiet unassuming little woman has held positions of honor and trust in Red Cross and Outdoor Circle and in Church and Charity organizations where her talents were greatly appreciated. The Chronicle extends to both its best wishes for their success in all their future undertakings and the hope of a sure return to Hawaii in due time.

The November Chronicle has an unusual number of painful events to record in deaths of young and old from natural and unnatural causes. The Spanish Influenza has snatched away many of our Island children in different parts of the country. Ivan Graham, only 23, died in Quebec; David L. Withington, Jr., a Junior at Harvard, died at the age of 20 at Plymouth, Mass., on September 28, and Miss Gladys Ellerbrock, a member of St. Andrew's Parish, died in San Francisco.

Mr. Henry Ginaca, who married Miss Gladys Rycroft, so well known at St. Andrew's, died in Berkeley, after a very short illness. The death of Mrs. Chas. Crane, of Mrs. Madge McCandless Hepburn and Mrs. Ralph Johnstone has brought grief to a large circle of sorrowing friends. To Mr. and Mrs. John McCandless the burden of sorrow is doubly heavy because of the quite recent death of their only son James. To all the bereaved ones our hearts go out in loving sympathy. May the God of all comfort be their help and strength in this their time of greatest need.

The Chronicle extends its congratulations to Dr. and Mrs. R. W. Anderson on the joyful news relating to the safety of their aviator son.

We extend our sympathy to Mr. and Mrs. Gerald R. Bryant's family over the uncertain fate of their son, Henry, who fell behind the enemy lines a few weeks since. He was in Italy doing his bit against the Austrians when he failed to return from a flying trip.

It was with beating heart and bated breath that we read Herbert F. Cullen's account of his first "crash" on the 15th of September. He was on patrol duty and flying at a rate of 80 m. p. h., when in landing he struck a shell hole filled with loose earth. He says: "My wheel sank a little then the other wheel struck a 'dud' 5.2 shell and I went over on one wing and then the nose of my machine went into the mud and ended on its back. There I was upside down hanging by my belt, but not hurt in the least.

"The O. C. said it was hard luck, and so it was, to put a bus costing two thousand pounds out of business with from six to eight hundred pounds worth of damages to repair. I surely was sore at myself." He further speaks of expecting soon to be in dugouts for the winter safe from Fritz's bombs—of the excellent quality and quantity of food, but of the impossibility of buying things in the line of clothing, toilet articles, etc., all the towns about being in ruins.

He says: "There are a fine lot of fellows here—couldn't wish for better. One patrol of this squadron came back this evening having brought down two Huns."



THE CHURCH OF ENGLAND.

The Church of England still maintains its marvelous record for mission-

ary giving in spite of the heavy drains of war. During 1917 the Society for the Propagation of the Gospel received \$70,000 more than during 1916. There was a gratifying increase from every source except legacies. The fact that these fell off \$10,000 as compared with 1916 emphasizes all the more the splendid giving of the living donors. The total income for the year was \$1,215,000. Only in three other years has the income risen to a higher level, and in each of these some specially munificent bequest raised the total beyond comparison. Never in any previous year have the offerings from Parishes and the gifts from individuals been so large as during 1917. The year, with all its difficulties and disappointments, its trials and sorrows, will stand out on the S. P. G. records as a period remarkable for devotion to the great cause which the venerable society has for 217 years so successfully promoted.

"We begin our new year's work," says Bishop Montgomery, in a spirit of thanksgiving and hope. It is easier now than ever before to plead the cause of the Church beyond the seas. Only those who do not care to have a part in Christ's final victory can venture to refuse to respond to His command, 'Go ye, therefore, and teach all nations.'"

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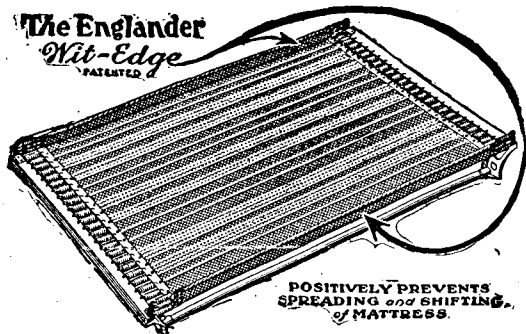
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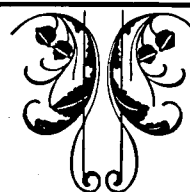
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